A CAVEAT TO THE Cavaliers.

The Second Impreſsion, ſomewhat enlarged.

Sic Vos non Vobis ——

LONDON

Printed for *Henry Brome* at the Gun in *Ivy-lane*, *Auguſt* the 13th. 1661.

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THE PREFACE.

SOme three Weeks since, came forth a Paper, entitled *A* CORDIALL *for the Cavaliers*; which I found upon perusal, to be a well-meaning Mistake: and printed such an *Answer* to it, as I thought might serve to clear the Interest in question: To which *Answer* were added some very innocent, and necessary Cautions to the *Royal Party*.

This Pamphlet I perceive hath given great Offence to divers Per-

ſons, whom, as it happens, I am not much ambitious to Pleaſe: but as hee that Curries a *Gall'd Jade*, muſt look for a *Kick*, ſo the man that bidds ye have a care of your *Purſes*, ha's no deſign to make a Partie among the *Pick-pockets*.

They talk as if they meant to queſtion the *Authour* of it; wherefore for Brevitie ſake, this Impreſſion ſhall wear his Name. Truly I dare anſwer for the poor man, he means no harm, and if he ſpeak diſtaſtfull Truths, 'tis poſſible he ha's bitter Reaſons for it, and would be loth to be twice hang'd by the ſame Judges. This is a Figure of Speaking which I have learn'd from the King's *Hiſtoriographer*; who ſends mee word, that J.H. his CORDIALL

was

was written by *a very Modeſt, and Loyal Gentleman of Mr.* JAMES HOWELL'S *acquaintance*; — and further adds, that *it is an ingenious piece.*

In good deed, I acquit the Paper of either *Project*, or *Malice*, but the *Contriver* of it muſt be none of the *Cavaliers Phyſicians*; for they are not ſick of a Diſeaſe which he can Cure. He applies to the *Heart*, when, God knowes, our Trouble lies elſewhere. *Wee, Bear* our Misfortunes well enough, but vve want *Fore-caſt*, to *prevent* them. We are looking *About*, when we ſhould look *Forward*; and *Aſleepe*, vvhen vve ſhould be looking *About* us: as if a *Good Game* vvould Play it *Self*, and *a Good Cauſe* vvork *alone.*

We live in an age of *Treachery* and it behoves us to be *wary*; especially of thoſe that have already *Couſen'd*, and *Betray'd* us; vvhom vve may very prudently *ſuſpect* tho' they be *Honeſt*; and as eaſily *diſappoint*, if they prove *otherwiſe*.

Where lies the hurt, of vvarning the good people againſt *Deluſions*, or *Surprizes*: — of bidding them *beware*, of *Wolves* in *ſheeps-clothing*, and that they be not *Scar'd* by *Aſſes* dreſs'd up like *Lions*? He that concerns himſelf in This, makes himſelf *One* of them.

At this rate, vve ſhall not dare ſhortly to Call *Diſloyalty* a *Crime*, becauſe the *holy Breatheren* have been *guilty* of it; not to adviſe the *keeping* of the *Ten Commandements*, becauſe, forſooth, the *Saints* have *Broken* them.

Let

Let any man, that ha's but common *ſhame* about him; and is not totally abandoned to *Madneſs*, and *Brutality*, fairly adviſe upon the *equity* of our *Compleynts*, and *Reaſonings*, and judge vvhere the Sting lies; vvhether in *This* CAVEAT, or in *Their Conſciences* that ſtartle at it.

We are *beſet* vvith all ſorts of *Temptations*; We *tread* upon *Snares*, and vve *walk* among *Ambuſhes*; ... *and what's all This now to any creature that's Honeſt?*

The *Generous* are to be *tranſported* by *Indignities*: the *Raſh*, by groſſer *Provocations*: the *Timorous*, are to be *diſcouraged*: the *Conſtant*, to be broken by *Diſtreſſe*; and *wearyed*: the *Simple*, to be *Deluded*; the *Vitious*, *Corrupted*: the *Good*, *Deſpi-*

ſed:

ſed: —— *And what's all This ſtill to any man that's Honeſt?*

Some abuſe the King's *Bounty*; *Others*, his *Patience*; *Some* again, his *Majeſty*, *Others* his *Truſt*; - *All* theſe, his *Friends*; - *and what's all this yet to any man that's Honeſt?*

The *Phanatique Fellowſhips* keep up their *Factious Aſſemblies*, *Full*, and *Frequent*, in deſpight of the Kings *Proclamation*, even from the *Right Honourable* to the *well-affected*.

The City-Church-meetings look but like *Authoris'd Conventicles*. The *Pulpits* are *Prophaned* by *Unqualified*, and *Seditious Lecturers*; and Thoſe too choſen out of the Rankeſt of the Old *Separatiſts*, both *Presbyterian* and *Independent*, the better to advance the Common work

work of ſtirring up the *Rabble* againſt his Sacred *Majeſty*: whom they do more than Covertly aſperſe with *Rotten-ſſe of Heart*; preſſing the ſad calamities of the Nation, and the eminent danger of *PERSECUTION*, ſo *cloſe*, and *home*, to the People, as if the Knife were already at their Throats. Theſe *Lectures* are *increaſed*, both in *Number* and *Boldneſſe*, to a moſt *Scandalous* and *Prodigious* degree even ſince the late *Receſſe* of the *Parliament*; not only to the *hazard* of the *Publique* Peace, but to the *Infamy* and *Diſhonour* of the *Engliſh Church*. *And what's all this to any man that's Honeſt?*

Among other *honeſt men*, *Scot's* Inſtrument, (now a ſmall Officer)

cer) is wondrous wroth, because I mention his **True Pourtraiture** &c. *Printed by* **R. W.** *for* **Francis Tyton** *at the three Daggers in Fleetstreet*, 1650. Since the humour is stirr'd, weel follow't a little.

The King was in *Scotland*. when this dutiful piece came out; which taken with all Circumstances, I think may passe for one of the most Pestilent Libels that ever came to Light. Blesse your Eyes, and behold the *Monster*.

Pag. 37. Speaking of King *James*: *No King* (says he) *did more insensibly and closely undermine the Liberties of England, than himself.*] concerning whom, after a *foul* and *sawcy Character*; he ends Thus. [*He now grows*

grows old, and was judged only fit to lay the Plot, but not to execute it; the design being now ripe, and his Person and Life the onely Obstacle, and Remora to the next Instrument, he is Conveigh'd *away suddainly into another world, as his Son* Henry *was, because thought unsuitable to the Plot, it being too long to wayt, until Nature and Distemper had done the Deed.* Pag. 38.

It is agreed at all hands, that *Parker* the *Observator*, was the Author of this Pamphlet: a Person that had *Wit* enough to colour any thing tho' never so foule; and *Impudence* enough to affirm any thing tho' never so false. Yet to give the Devil his due; this Calumny he did but Borrow from the Presbyterian Forge.

We are now come to our laſt Charls *(who is like to end both that race, and its tyranny) the perfect* Idea *of all the reſt, and the moſt zealous proſecutor of the deſignes of all his anceſtors, who, if divine providence had not miraculouſly prevented, had accompliſhed the utmoſt of their intentions, and for ever darkned the glory of the Engliſh Sun; ſo much I muſt ſay of him, that he got more wiſdom by action, then could poſſibly be expected by his nature; experience that teacheth fools, made him wiſe, he endeavoured to act what others deſigned; he diſſembled as long as he could, and uſed all parties to the utmoſt, But his zeal and hardineſſe brought him to his death. He needed no phyſick for his body, had he remembred his ſoul. But what need I mention him? he is the laſt*

of

of English Monarchs, and the most absolute monument of Monarchy, and example of Tyranny and Injustice that ever was known in England; *he would have been what other Kings are, and endeavoured to attain what others would be; he lived an Enemy to the Commonwealth, and died a Martyr to Prerogative.*

Can any *Christian, Englishman*, or *Subject*, read this Affront to *Charity*, his *Country*, or his *Duty*, without a Horrour for the Reprobated Author of it! Nor is it a greater Scandal to *Honour*, and *Religion*, then 'tis an Injurie to *Truth*, and *Reason*. This Language should not be revived, were not every Syllable of it known to be as *False*, as it is Brutishly *Rude*, and unpardonably *Wicked*. For Detraction

to

it ſelf cannot deny the *Piety*, *Wiſdom*, *Mercy*, and *Sincerity* of that Prince, to have been eminent in a degree ſufficient even to have made a *Private* perſon Famous. From hence, he deſcends to his Majeſtie now in Being.

Pag. 39. *As for the Title of this Prince, (who would fain be accounted the right Heir) Let us but remember from whence he had it, and how it's now tainted; were it never ſo juſt, the Treaſon of the Father hath cut off the Son; and how unwiſe an Act, beſides all other Conſiderations, will it be for* England *to ſet up the Son, to propagate both his Fathers Deſign and Death.*] Again,

Pag. 40. *If men have ſo much Charity and Generouſneſs to forgive all, yet we have*

a Reckoning with Heaven to be Discharged, which Debt is yet unpaid, (without we think the Fathers blood be ſufficient ſatisfaction to divine Juſtice;) and if that death ſhould be a ſatisfaction for himſelf, yet not for his Son, who joyned with him, and now continues the ſame fault, and guilt, and intends to follow on with more violence and intention than ever. Can we think (and retain our Memories and Reaſons) that Charles *the ſecond can forget* Charles *the firſt? that cuſtome and education can eaſily be alter'd? that the true and real Engagers with him and his Father, ſhall be razed out of his heart, &c?]* Yet again,

Is That perſon fit to be the Medium of peace, and the glory of this Nation, who was the conjunct inſtrument of the War, and the Survivor both of the War Ibid.

and peace; a perſon that durſt not ſtay in his own Nation to plead his Right, *becauſe of his Guilt, &c?*] Twice more and we have done with him.

Pag. 41. *What reaſon is there, and equity, that the* Parliament *of* England, *(take them in what Qualification you will, following to the utmoſt the firſt principles, for the liberty of the people) ſhould not be eſteemed as juſt Heirs, and their* Parliamentary Succeſſors, *as this* young Confident?

Pag. 42. *It is high time now to end that Line that was never either well begun, or directly continued;* Charles *the Father is gone to his own place, and ſo is* Charles *the Son likewiſe, he being in his own proper Nation,* Scotland; *Let us Keep him there if we be wiſe, and intend to be happy, and let* England *diſdeign*

to be under the domination any more of any Foreign power for the future; and seeing we have conquer'd the Conqueror, and got the poſſeſsion of the true Engliſh title, by juſtice and gallantry; let us not loſe it again by any pretence of a particular and debauched Perſon.

I do not love to praiſe any Perſon to his Face, nor to ſpeak ill of people behind their Backs. I hope this Paper will have the honour to come to his Majeſties hand; whom I am not ſawcie enough to complement with high flying Raptures, and large Epithetes: but I ſhall ſtudy to ſupply that want of *Ornament*, with *Zeal*, and *Reverence*.

Theſe *Inſolencies* toward the

King, naked as they lie, are rank enough without *Aggravation*; and it is as clear, what *hand* conveigh'd them into the world: Neither am I aſhamed to own a Publique Notice and Deteſtation of them.

After all; ſee That Perſon now his Majeſties Servant, who Publiſh'd all this Venom againſt both *Monarchy* it ſelf, and the undoubted *Heir* of the Late Kings *Dominions*.

Is it objected, that he ha's his *Pardon*? Let it be granted: but 'tis upon Condition to *accept* of it. Ha's he a *Diſpenſation* too, to do the ſame thing over again? I ſay, that ſince his Majeſtie Return'd, he hath diſpers'd Bookes of a Quality only Inferiour in the Stile, but every jote as full of

Rancour

Rancour, and Diſloyaltie as That above-mentioned. *A Juſtification of the Late Kings Death*: — *A Revivall of the Covenant, after it was Damn'd by Act of Parliament. Beſide a moſt malicious direction toward our Sacred Soveraign.*

The man is not worth the Ink I ſpend upon him; but *the Influence which many ſuch Servants may have upon the Honour, and the ſafety of their Maſter*, will bear this expence of Time, and Paper, and ſo I take my Leave of Mr. *Tyton*.

I have out-gone the Limit of my Deſigne, and, in truth, the proportion of a Preface. I have no more to doe now, but to *own* what

what I have *done*, and to *Proceed* to That which *Followes* : addreſſing ſtill, as at firſt, to the Author of *A CORDIAL for the Cavaliers.*

Aug. 13.
1661.

Roger L'eſtrange.

A CAVEAT TO THE CAVALIERS, &c.

SIR,

THat *Love* which *Covers many Faults*, may be allowed to *Commit some*; they ſay a man may be kill'd with *Kindneſs*, but we all know, he may with *Phyſick*, unleſſe a ſtrict accompt be taken of the *Quality* of the *Diſeaſe*, and of the temper of the *Patient*. Give me leave then to tell you, that tho' I do not rank my ſelf among thoſe *Worthy and deſerving Gentlemen*, to

whom your *Cordial* is particularly directed, yet you may find me among the *Poor Cavaliers*, to whom your *Loyal Charity* appears to extend: and (with great Honour to your care) I must be free to acquaint you, that if the Party be not either *Chameleons*, or *Book-worms*, (to live upon *Ayre*, or *Paper*) your *Cordial* will not do their Business.

It troubles me a little, that You, and I, united by a Common Sense and Tye of Duty, should so far differ about the manner of expressing it, as to dissent in *Print*: yet since we both proceed upon one honest bottom, a Zeal to serve his *Majesty*, and his *Friends*, we may without Dishonour to that Noble end, or the least injury to our *selves*, debate the several waies, and means that lead to't. I said, we *May*, I might have said, we *Must*, we *Ought* to do it: for, (as the Case stands) if either his *Majesty* mistake his *Friends*, or *They* the *King*; If *Honest* men either mistake their *Enemies*, or *one another*, the least weight on the wrong side, Hazzards the main, and Casts the Ballance.

I come now, (tho' unwillingly) to examine your *Cordial*. which I shall take in Sections, as it lyes, with due Respect to your *Selfe*, and Exact Justice to your *Meaning*:

A.

CORDIAL FOR THE CAVALIERS.

Worthy, and Deſerving Gentlemen,

1. IN *the Affairs and Traverſes of this life, it is a true rule,* (*and 'tis a comfortable one*) That He who diſchargeth a good Conſcience, hath enough of his Own wherewith to reward Himſelf, though he receive no compenſation from any where elſe. *The World knows, and Envy it ſelf doth acknowledge, That in the late Confuſions,* (*which were of that length that might have ſhaken the firmeſt Spirits in their Loyalty*) *you have diſcharged a* Good Conſcience *three wayes, towards your* Creatour, *towards your* Countrey, *and towards your* King; *your* Religion *bound you to the One,* Nature *to the Other, and your* Allegeance *to the Third; And although many of you have not yet received what you expected for the* two laſt; *yet touching the* firſt (*whereunto the other alſo conduce*) *you are ſure to have ſuch a* Reward J. H.

one day, that will not only be above all Merit, *but beyond all* Imagination *in the Kingdom of Eternity.*]

R. L. 1. The *Cordial* (Sir) of a *Good Conſcience*, we carry in our Boſomes, for we have not ſtood out a Twenty years perſecution, to *Blood*, *Beggery*, and *Bondage*, we knew not why. Nor are we *Fainting* yet, wherefore *this Drop of Comfort* might have been ſaved.

Should the ſame Fate, call us to do the ſame Part over again, (as things look ſcurvily) we would as chearfully lay down our *Rags* and *Carkaſſes* to ſerve his *Majeſty* in *Being*, as we have *Hazzarded*, and waſted them; Firſt, to *Defend* the *Murthered Father*; and then, to *Reſtore* his *Royal* and *Baniſh'd Succeſſor*, This we would do, upon a ſingle and changeleſs Principle of *Loyalty*, and *Honour*, without the aid of *Borrowed CORDIALS*. And yet we thank you for ſupplying us even with what we did not want.

Your next care is to divert us by the *Rewards* of the *next world*, from attending our *Diſappointments* in this.

It is a *Chriſtian Care*, and we acknowledge it, though poſſibly our *Misfortunes* might have brought us to That thought, without the help of a *Monitor*.

Thus far as *Chriſtians*: You are now pleas'd to chear us up as *Patriots* and *Subjects*.

2. *Adde*

2. *Adde hereunto that I hold your Condition to be far from being deſperate, but that you may receive Rewards, at leaſt ſome Conſideration from the other Two,* viz. *from your King and Country; for the preſent Parliament, which repreſents your whole Country, being compos'd of ſo many Wiſe, and well-weighed Gentlemen (whereof divers have been* Co-ſufferers *with you) will, as it is well hoped, out of a ſenſe thereof, have ſuch reflections upon your Sufferings and Services, both Active and Paſſive, that they will enable his Majeſtie, whom the Law ſtiles,* The Fountain of Honour and Bounty, *and whereof indeed no other* Power *ſhould partake with* Him, *I ſay it may well be hoped, that this* Parliament, *before their Receſſe, will put his Majeſty in a Capacity, and humbly Adviſe* Him, *if not to* Reward *you, yet to* Relieve *your preſent wants in ſuch a meaſure, that the Steed may not ſtarve while the Graſſe growes.*] J. H.

2. I think it would as well have ſuited the quality of our pretenſes, if what you call *Reward*, had been ſtiled *Bounty*, or *Benevolence*: for the beſt Actions of a Private perſon, toward a publique good, are no further *meritorious* than by *Imputation*. R. L.

As to the *major part* of the *Two Houſes*, we are as ſenſible of their *Affections*, as of our own *Diſtreſſes*: but ſo *Diſcreet* withall, as not to hope for Matters *Impoſſible*, nor

to *ask* things *unreasonable*: and That's our Choyce; unless we much mistake the present state of this impoverished and exhausted Nation. But *Much*, *Little*, or *Nothing*, our *Duty* is still the same, and our Resolves to *Dye* as Loyal as we have *Lived*; without gaping after *Diego*'s *Legacies*, and building Castles in the Ayre, to entertain our wavering or shrinking Spirits. From the *Two Houses*, your next motion is to the *King*.

J. H. 3. *You know well that the King hath been among us but a little more than the compass of one year, And his Grandfather* Henry *the* Great *of* France, *was above seven years (which is an* Age *in our Law) before He could requite those who stuck to him not much above twenty months in making Him Master of the* Flower-deluces; *You know the vast debts his Majesty hath payed both by Sea and Land, which yet were not his* own, *nor his* Kingdoms, *but of that accursed usurping* Commonwealth, *which exhausted more of the Publique Treasure, than all the Kings of this Land, since Gold and Silver were first coyn'd in it; You know He is so shortned, that He hath not yet provided bread for all of his own House; He is in such a Condition, that He cannot give his* Royal Aunt *that treatment which might be expected; He hath not wherewith to go his* Progresse: *Consider what vast expences his* Fleets *at Sea, his* Life-guard, *with other Garrisons do stand*

Him

Him in; As alſo what debts He drew upon Himſelf ſo many years beyond the Seas, for his neceſſary ſubſiſtence, &c.]

3. So far are we from comprehending either the *Need* or *Reaſon* of this Argument, we dare ſcarce ask the meaning of it; or make appear how little it concerns us. Can it be Thought that *Worthy* and *Deſerving Gentlemen* (ſuch as you ſtile the *Cavaliers*) would preſſe upon the *Kings Neceſsities*? Truly Theſe *Hints* ſound little leſſe than *Accuſations*. Allow us we beſeech you to know ſomething of *Court-affairs* although we have no *Places* there: and to diſcern the *Biss* of the Seaſon as well as you can tell it us. R. L.

We can very well recount how long his Majeſty hath been in *England*; and we have read when *Henry the Great of France*, appointed *Penſions for lame Souldiers, Paid his old Debts*, and paſs'd an *Edict* for the Squeezing of Publique Spunges. Wee know our Share likewiſe of the King's *Streights*, (and which is more, the Reaſons of them) but what's all this to *Us*? We do not Importune his Majeſty, nor Charge him.

Is it to ſay, that our Relief muſt be the work of *Time*; and to preach *Patience* to us? Truly 'twere hard we ſhould not yet have learn'd That Leſſon of all others which we have now been Twenty years in

practising. But I shall wait upon you Forward.

J. H. 4. *Now, whereas some object he hath rewarded* Roundheads, *Truly I believe if a Catalogue were made of those upon whom he hath conferr'd* Honour *or* Office *since his* Return, *there will be found above twenty* Cavaliers *for one of any other upon whom he hath set any marks of* Favour. *'Tis true, albeit he came not in* by *the* Presbyterian, *yet he could not have come in* without Him *so peaceably, though some alledge that what the* Presbyterian *did, was not so much out of a* Love to the King, *as out of a* Hatred *he bore to the* Independent, *who may be said to have us'd the* Presbyterian *as the* Fox *useth to deal with the* Badger, *who having found out his Chamber in the Earth, he so berayeth it, that the* Badger *comes thither no more, and so the* Fox *makes himself master of the hole.*]

R. L. 4. By your kinde leave Sir, Count again, and I'm afraid you'll finde a *Dozen* of *Capons* and a *Lark*, instead of a *Dozen* of *Larks* and a *Capon*.

We are not yet so Insolent as to Confine, and Question the King's Bounties; we do in truth complain, and grieve, to see a Faction pack'd by some whom his Majestie entrusts, out of the rankest of his Enemies; and to see divers persons recommended to the Kings Favour, and unknown receive it

it too, whoſe Foulneſs caſts a *Blot* upon the *Honour*.

Concerning the ſuppoſed *Antipathy* betwixt the wrangling *Presbyter*, and *Independent*: All comes to this; they are Two *Ravenous Beaſts*, that agree well enough to devour *Beeves* and *Muttons*, and prey upon the *Innocent*. So ſoon as the Object of their Common Appetite is ſpent, they fall to worry one another, yet in the heat of all their Fury, caſt but a *Sheep* betwixt them, (a *Cavalier*) they ſhall *Part*, *Reconcile*, *Fall on*, and *ſhare* the *Quarry*. Now to your next Exception.

5. *Whereas ſom except againſt his Majeſties lenity, and Indulgence, let Them know that* Mercy is the inſeparable Inmate of a magnanimous breaſt, and that the nobleſt way of Revenge is to forget, and ſcorn injuries; *I have read in Story, that one thing which made* Lewis *the twelf of* France *moſt famous, was a Speech which dropd from him, when being adviſ'd by ſome of his Counſell to puniſh ſuch and ſuch as were profeſs'd Enemies unto* Him, *while* He *was* Duke of Orleans, He *anſwerd*, That the King of France doth not uſe to revenge the Injuries of the Duke of Orleans: *No more (with moſt humble ſubmiſſion be it ſpoken) doth* King Charles *reſent much the wrongs that were done to* CHARLES STUART.] J. H.

5. This is to enter further then becoms us R. L.

us into the Actions of our Soveraign. We do not blame the Kings *Indulgence*, but rather adore that Divine Sweetneſſe of his Nature; yet we deteſt thoſe wretches that abuſe it, and we affirm, that *Miſ-placed Mercy was his Fathers Ruine.* To ſay that the *Snake kill'd the man that gave it Life, and warm'd it in his Boſome*, reflects upon the *Serpent*, not the *Charity*.

Nor by your Favour Sir, is the *Exerciſe* of *Mercy*, a Virtue in all Caſes: Suppoſe *Six* Perſons ready to periſh for want of Bread; *Three* of them, *Murtherers*, and my *Enemies*; the other *Three* my *Honeſt Friends*: I can relieve but *Half*, which *Three* ſhall I ſave? Or if I be uncertain how my ſtock will hold out, with which ſhall I begin? In this caſe, were not *Mercy* to the *Guilty*, *Cruelty* to the *Innocent*? *Love your Enemies*, is not *Hate your Friends*: *A will to ſave All*, is indeed a *Princely Virtue*; but he that makes the *Experiment*, ſhall moſt infallibly *deſtroy the beſt*.

As your Diſcourſe of *Mercy* (to my thinking) *needs* a Diſtinction, ſo has your Application of it, one too *much*. *King Charles* diſtinguiſhed from *Charles Stuart*? All was *King Charles*, *Father* and *Son*; without the Interruption of a moment; nor were the wrongs done to *Charles Stuart*, but to *King Charles*.

J. H. 6. *Therefore, Noble Cavaliers, poſſeſs your Souls*

Souls with Patience, We have a moſt gracious King who is in the Meridian of his years, and will live to reward all in time. In the confuſed medley of mundane affairs, the Proverb often is verified, Some have the happ, but ſome ſtick ſtill in the gapp, *Some have the Fortune of Preferment, ſome not, and it will be ſo to the worlds end. The* Author *hereof though during the many years that he was in Priſon for his loyalty, had 3. ſworn over his head in an office of Credit that he ſhould have had* de jure, *yet it nothing diſcompoſeth him, being more than in hope of a compenſation ſome other way.*

6. Why *Noble Sir,* (at your Requeſt) we *will poſſeſs our Souls with Patience.* We know the *King,* and our own *Duty,* and we ſhall rather *ſerve* him, without *Flattering,* than *Flatter,* without *ſerving* him. We never hackny'd out our ſelves for *Wages* or *Reward,* and ſure that diſtance from whence your care deſcends to overlook us, makes us appear *Leſſe* than effectually we *Are.* You treat us in a Phraſe, better apply'd to ſtop a Bawling *Mutiny,* than to compoſe a *Generous* Paſſion. R. L.

If we are *ſad,* 'tis not ſo much becauſe we are *Poor;* nor has our *Grief* any *diſloyal* mixture. But will you know what troubles us?

We find the *Court* dangerouſly throng'd with

with *Parasites*: *Knaves* represented to the *King*, for *Honest* men, and *Honest* men for *Villeins*: a watch upon his Majesties Eare, to keep out better Enformation: *seditious Ministers* protected, and encouraged: *Libels* against the *Authority*, and *Person* of the *King*, dispersed even by his Majesties sworn Servants; and to *Discover* Treason, is of a consequence (in some respects) more hazardous, than to *commit* it.

These are our *Grievances*, and to find the Reverence of Government *invaded* by the *pretending*, but *mistaken Preservers* of it.

Let any man tell *Titon* (a *Stationer* in *Fleetstreet*, and now of the *Royal* Trayn) of his **True Pourtraicture of the Kings of England**, printed in 1650. where the whole Line of the *Stuarts* is branded for *Spurious*: ——his Sacred *Majesty* now living, stung with the most exquisite, and piercing point of *Rhetorique* and *Malice*: ——The late *King* handled worse than common modesty would treat his *Murtherers*: —— Let a Man mention this, I say, and his mouth's stop'd with the *Act* of *Indempnity*: although this very Person hath of *Late* publish'd a Pamphlet, of near equivalence to *This*, against our Gracious, and abused *Soveraign*. Are we obliged by the Act of *Oblivion*, to quit our *Nature*, and our *Reason* with our *Passions*: —to such a Losse of *Memory*, as utterly defaces the *Images* of things *Past*, and

and robbs us of the benefit of our dear-bought *experience*?

We have our *Private* Cauſes of Diſquiet too, but *Patience* is your adviſe, and without more adoe, wee'll take it: eſpecially encouraged by the Preſident you ſet before us, your *Patient* ſelf. And yet if your *Compoſure* proceed from your *Compenſation*, (as the Cohærence renders it) your Inſtance does not reach *Us*.

VVe do not envy you the *Glory* of your *Sufferings*, and yet we doe not *need* your *Pattern* to proceed by. VVe have among our ſelves Sir, divers that would more willingly *Repeat* the very *Loſſes* and *Hazards* themſelves, than the *Story* of them: and for that modeſt Reaſon, the *Words* of *Some*, weigh down the *Actions* of *Others*.

You proceed, and conclude Thus,

7. *And as we have a* Gracious, *ſo have we a* Glorious *King, the moſt Glorious that ever wore theſe three Crowns, For all the eyes of Chriſtendom are fixt upon Him with a kind of aſtoniſhment and admiration; and not onely of Chriſtendom, but of all the World beſides, for 'tis written that the Great Turk ſhould ſay,* If he were to change his Religion, he would fall to VVorſhip the God of King *Charles* of *England*, who hath done ſuch Miracles for him, *ſuch Miracles that no ſtory can parallel: And certainly*, God Almighty muſt needs love Him for whom he doth miracles: J. H.

which

which that his Divine Majesty may continue to do, are the incessant Prayers of]

20 Julii 1661. J. H.

R. L. 7. VVe do not understand the Phrase of the *Court*: A *Gracious* Prince we have, no doubt, as ever Liv'd: but how so *Glorious*, if so oppress as you have rendred him, we do not comprehend. *Great*, as he is *Good* we wish him, and let That suffice. *Love* is the best *Praise*, and the best *Language* of the *Soul* is *Action*. Till we are call'd to *That* our Prayer shall be, *that all the* ENEMIES *of the last King, may prove the* FRIENDS *of this.*

R. L.

But where's the *Cordial* all this while? you pretend to comfort people under *Corporal Necessities*, by telling them they have a *Gratious Prince*, and a *Good Cause*; you bid them not *Despair*, for it is possible they may receive their *Reward*, at the long run. Words will not feed the *Hungry*; nor Speculations clothe the *Naked*. This is no more than what we might have heard from a Good Old Wife in a Chimney-Corner, *Have a good heart; God's all-sufficient.* This may Relieve the *Mind*, but not the *Body*.

Your *Fourth* and *Fifth* Sections are spent in

in the *Defence* of what we do not *Oppose*, and not without Miſtake, even in the ground of your Plea. The King may give his *Honours* and *Rewards*; — *Pardon* or *Puniſh*, where, and as he pleaſes, (that is, he may forgive ſuch faults as God allows him to diſpenſe with) but ſtill, your *Twenty* to *One*, is more odds than the proportion will bear.

The Learned Biſhop *Sanderſon*, concerning *Oathes*, tells us, That *an Errour in the ſubſtance of the thing, which was the proper cauſe of the Oath, renders the Promiſe invalid, and the Obligation void.* (Lect. 4. Sect. 13.) Upon which *Equity*, it may be a queſtion, whether his Majeſty be bound, or not, to make good all thoſe Grants, which by Deceipt, *about the ſubſtance of the Thing*, have been obtained from him; *the proper cauſe* whereof was his perſwaſion of their *Loyalty*, to whom he paſs'd ſuch Grants. Under this Notion have been Dignified ſome Perſons, with whoſe Character I ſhall not foul my Paper, further then Thus: Thoſe Bleſſings which his Sacred Majeſty meant to ſhed upon his *Friends*, fell upon his *Enemies*; *The VOYCE was* JACOBS, *but the HANDS are* ESAUS.

Upon the Main, your Paper bears the *Name* of a *Cordial*, without the *Effect* of it; and ſuch is our Condition, that it is equally dangerous either to *faſten* upon *falſe Comforts*, or *neglect true ones*. What the King

King *Does*, or *Is*; what Hopes of *Profit* or *Reward*; is not one jote material to our buſineſſe. The Rule of *Loyalty* is the *ſame*, whatever may be the humour of the Prince; and he that makes Profit the *Reaſon* of his *Virtue*, will, when that Reaſon is gone, think it likewiſe an *Excuſe* of his *Wickedneſſe*. Our beſt part is to behave our ſelves with *Clearneſſe* and *Prudence*; and *honourably* to *Bear*, what we cannot *honeſtly avoid*: without *mincing* or *palliating* the *Worſt*, or looking into the *Stars* for *Better*.

We have an *Uncertainty* of *Events*, *before* us; of *Decree*, *above* us; of *Counſells*, and *Deſign*, *about* us; a *Light*, and *Guide*, *within* us; and, *if there be no new thing under the Sun*; the *Future* is *Behind* us.

Be it our Care then to diſcover, —— *what Dangers* threaten us; from *whence*; which we *may* ſtruggle with; which not; how, *fairly* to ſhun all; and by the ſquare of *Honeſty* and *Reaſon*, mend a bad Game: All which may be effected; by procuring that his *Majeſty* may neither miſtake his *Friends*; nor the *People* his *Majeſty*: together with a *waryneſſe*, not to *rely* upon our *Enemies*, nor to *Divide* among our *ſelves*.

Theſe *Four hints* duly obſerved *ſecure* us; (without a Miracle) as on the Contrary, we fall into *Diſorder* and *Confuſion*.

The *Firſt*, and *grand Expedient*, is ——

I. *That*

I. *That his Majesty may rightly understand his People.*

A Failing in this point would prove a Mischief without *Remedy*, or *Comfort:* one of the saddest Judgements can befall a Prince or Nation. It gives *Authority* to a general *Ruine*; puts *Loyalty* out of countenance; and it makes Faith and Honour cheap and ridiculous.

As the Mistake is Mortall, so 'tis not *easie* to distinguish betwixt Truths and Appearances; especially for a Prince so long unwonted, and so much a Stranger to his People. Mens *Hearts* are not read in their *Faces*; and we live in an age, where commonly the *Blackest Souls*, wear the *Cleerest Foreheads*; and *Confidence* supplies the place of *Merit*: Let us not wonder then at benefits misplaced, but rather labour to prevent, by better Information, so many dangerous, tho' well-meaning disappointments: for his Majesty hath no other means of knowing his People, then either faithfull *Notice*, or long *Observation*; and *Delay* kills us.

This is not yet to impose upon his Majesties Free grace; or intercept the Course, and Influence of his Royal Goodnesse, We are, with Reverence, to believe that where he knows the *Person* he *Prefers*, or

Saves, he knows likewiſe the *Reaſon* of his *Bounty* or *Mercy*: and we are not to pry into forbidden ſecrets. But where we find the King a Stranger either to the *Action* or the *Perſon*; we may with fairneſſe enough, humbly acquaint his Majeſty, that ſuch and ſuch *Decimatours*, or *High-Court-of-Juſtice-men* ſit now upon the *Bench*: what ſuch *Miniſters* were; ſuch and ſuch *Officers* of the *Army*: Theſe *Privy-Chamber-men*: Thoſe *ſomething elſe*. —— In fine, what hinders us to preſent his Majeſty frankly with a view into what peoples hands, Offices of *Truſt*, *Credit*, and *Profit*, are generally committed throughout the Nation? when the King ſhall ſee, how much beſide his Royal expectation things are caryed: a Deſign ſet on Foot by the Confederates againſt his Father; (for theſe *Agreements* are not the work of *Chance*) the *Crop* of *one* Rebellion to become the *Seed* of *another*, and his gracious Act of *Pardon* to his *Enemies*, render'd (ſo much as in them lyes) a *Condemnation* of *Himſelf*, and *Friends*: his Princely Wiſedom will proceed according to the motions of his own good Pleaſure, and There we are to acquieſce, without preſuming to *Adviſe*, or *Direct*, unleſſe our Lord and Maſter will have it ſo; for having modeſtly declared matter of *Fact*, the *Judgement*, and proceeding reſts in his *Majeſty*.

By theſe means may the King aſſure himſelf

himſelf againſt an *open Combination*; the danger of having his *Perſon* ſeized by his *Authority*, which tho' a *great*, is not the *onely* hazzard our bleſſed Soveraign lyes expoſed to. (*Whom in his boundleſſe mercy God deliver from all Conſpiracies.*)

There are *Four* ſorts of people, which, beyond doubt, his Majeſty will have a care of: 1. *His unconverted Enemies.* 2. *His Temporizing Friends.* 3. *A Corrupt Clergy.* And 4. *A Riotous Commonalty.*

The method of Sedition, is firſt to expoſe a Prince to *Contempt*; and by Degrees to *Hatred*; The *Former* of which proceeds very often from too much *Lenity*, *Humility*, or *Patience*, toward Perſons apt to abuſe it. The Latter, *from the change of antient Laws, and Cuſtomes,* —— *Perſonal Cruelties,* —— *Profuſion of the Publique Treaſure, and the Rayſing of ſome few Families upon a General Ruine.* Which Favourites are ſtill the Forwardeſt in any dangerous Revolt, againſt their Maker. For whoſoever *Aſkes* and *Gets* more than befits a Prince to *Give* him, as in the *Obtaining* of it he preferr'd his *Own* Good to his *Maſters*, ſo ſhall he in the *Keeping* of it; and joyn his Intereſts with the ſtronger Party.

Concerning *Unconverted Enemies*, enough is ſaid already; and for the other *Three ſorts of People* above-mention'd, the very Naming of them ſhould ſuffice, but

that the *Order* of this Diſcourſe will have it otherwiſe.

Tempo-rizing Friends.

A word then touching the King's *Temporizing Friends*, who tho' leſſe *Numerous*, poſſeſſe yet greater Advantages, in regard of *Confidence*, and *Security*, than ſuch whoſe Actions Common Reaſon cannot but look upon with an Eye of Jealouſie. The *Other*, deſign an *Open Force* upon the Crown; *Theſe undermine it*; and in their ſeveral Stations cloſely ſerve the Thriving Intereſt. But *Theſe*, his Majeſty may give himſelf the beſt accompt of, and doubtleſs does, ſees all their doublings, and will, when time ſerves, make a ſeaſonable uſe of his Diſcoveries. His Wiſdome knows how to diſtinguiſh a Perſon that ſollicites him againſt his *Conſcience*, *Honour*, or *Reaſon*; from one that *Loves* him.

Evill Counſellors.

He that excites a Prince to tranſgreſſe a Publique Law, *unleſſe to ſave the Authority of Law it ſelf, is an* Enemy.

He that deſires a Prince, by ſtopping the mouthes of ſome Few *Beggers, to make* Many, *is an* Enemy.

He that perſwades a Prince to advance mean Perſons, *is an* Enemy.

He that adviſes a Prince to leave Old Friends *for* New, *to* Reward Treaſon, *and let* Loyalty *go a* Begging, *is an* Enemy.

In Fine: He that preſſes a Prince to any action of general Inconvenience, does his endeavour

vour to divide him from the hearts of his People.

Thoſe that would make him *Cheap*, go other wayes to work: and when a Prince is neither *Lov'd*, nor *Fear'd*, hee's in an ill Condition.

He that diſputes the Mandates *of his Prince: neglects his* Proclamations: *behaves himſelf* Rudely, *or talks* ſcurrilouſly *in his Preſence,* ——*leſſens the* Reverence *of Majeſty.*

A Corrupted Clergy.

In the *Third* place, comes a *Corrupted Clergy*, none of the leaſt Plagues to a Civil Government, wherever the *Corruption* lyes, whether in *Doctrine*, or in *Manners*: The *One*, caſting a Scandal upon *Religion* it *ſelf*; the *Other*, ſeducing the People from the *Right*. And this may be obſerved, the *worſe Cauſe* commonly carryes the *beſt outſide*; and by *exceſsive ſhews* of *Holyneſſe*, takes off the Peoples thoughts from obſerving the *little Truth and ſubſtance* of it: On the Other ſide; ſome *Scandals* to the *Character* there are, that are more carefull how they *Teach*, than how they *Live*; as if a little *Knowledge*, and a *Good Cauſe*, would bear out an *Enormity* of *Manners*. That ſide that *Drinks* leſſe, takes it out in *Treaſon*: which is, beyond controverſie, the *excellency* of VVickedneſs; for *Lucifer himſelf* was but a *Traytour*.

In Fine, the *Clergy* is in his Majeſties eye, whoſe Care, and Prudence will eaſily diſ-

cern, and purge (tho never so small) the unhappy mixture.

The *Fourth*, and last Member of This Division, is a *Riotous Commonalty*: which with great ease may be *obliged*, and cannot without great *hazard* be *neglected*.

The Commonalty to be obliged.

The King may need in this particular, some more express Information, concerning the several Interests of several places; and the Different Humours of the People. But let *one General* serve for *all*: the Prince that Pinches their *Bellies*, loses their *Hearts*. Sir *Francis Bacon*, in his Essay of *Seditions*, tells us, That *the multiplying of Nobility, and other degrees of Quality, in an over-degree of proportion to the Common people, doth speedily bring a State to Necessity*: which becomes yet more dangerous, where it happens that the *Antient Nobility* is shrunk *into* Nothing, and the *New Nobility* are to be raysed *out* of Nothing: For *There*, beside an universal *Hatred* toward those that are enriched out of the *Common stock*, there is also a strong and powerfull *Pitty* toward those that are cast down, who under the Temptations of *Great Indignities*, and *Fair Occasions*, must be exceeding *Honest*, not to be *Troublesome*.

To conclude; Those discontents must needs be dreadfull, where *Want*, *Disgrace*, *Revenge*, *Number*, and *Conduct*, meet to promote a Common mischief, and only *Passive*

ſive Chriſtianity to keep the Peace.

Although we have been larger than becomes us poſſibly, in the Diſcourſe of Publique *Enemies*, and *Dangers*, it remains yet that we ſay ſomething concerning his Majeſties *Friends*: That is, *Thoſe* of his *Friends*, of whom we have ſaid nothing among his *Enemies*.

Wee'll take a view, Firſt, of their *Bulk*: Next, of their *Quality*: becauſe it is the common buſineſſe of the Popular Faction, to cry *Themſelves* up for the *Loyal* and *Numerous Party*: and to diſparage thoſe that *are* ſo.

The Kings *Old Friends* more numerous than his *New*.

The Number of the *Non-conformiſts*, is no ill Calculation of the others ſtrength: for (except *Romaniſts*) the *King*, and the *Church* have certainly the ſame *Friends*, and for the moſt part, the ſame *Enemies*. Upon that Reckoning will ariſe the odds of at leaſt *Thirty* for *One* throughout the Nation. Even in *Covent Garden*, a Pariſh of the *Geneva ſtamp*, the odds was little leſſe, betwixt the late Petitioners for the *Common Prayer*, and the *Oppoſers* of it. But in the General *Declarations before* the Kings Return, and the *Appearance afterward* to receive him, the Diſ-proportion was yet *greater*, and more *evident*.

What was the Reaſon, that the *Godly Legions* after they were baffled by the *Independents*, would never yet joyn frankly with

the *Royaliſts*, but upon all occaſions left them ſtill in the Lurch? Save only *This*: They were afraid of being *Over-number'd*, and ſo enforced to do his *Majeſties* buſineſs, when they intended but their *Own*. In brief, they'll make a ſhift to croud half a Dozen Churches here about the Town, and they ſhew All.

The Kings *Old Friends* more Loyal.

Come to the teſt of *Loyalty*, 'tis more unequal. Their Faith, at beſt, is but of *late date*, *doubtfull continuance*, and *ſuſpected credit*: (For, one eſſential of *Repentance*, is *Reſtitution*) But we live in an age of *Miracles*. 'Tis a ſtrange thing, that in the ſame inſtant, all thoſe that had been Twenty years *againſt* the King, ſhould become his *Friends*, and thoſe that had been as long for him, ſhould become his *Enemies*.

He that would take a juſt accompt of the *Other* ſide, let him begin with the firſt VVar, and ſee how much *Noble*, and *Loyal* Blood was ſpilt before the devout Traytors reach'd the *Kings*; ——How many Honourable, and VVealthy Families were brought to Beggary; ——How many *Poyſon'd*, and diſpatch'd in Gaols, and for no other Crime, but that they lov'd his Majeſty.

Look *forward* now, and ſee if the Survivours of that execrable Tragedy, prov'd not as faithfull afterwards to the *Son*, as they

they had been to the *Father*. Was ever any *Tyranny* more *ſevere?* any *Conqueſt* more *Abſolute*, any *Attempt* more *Difficult*? Yet *Poor*, and *Diſarm'd* as they were; --- *Death*, and almoſt *Impoſſibilities* before them, —— no *Friends* to *Second* them, —— no *Reward* to *Encourage* them; —— Did they not ſtill purſue the *Royal Cauſe*, —— *This* Prince his *Right* and *Title*; when theſe gay Gentlemen, were quiet Lookers on, that now perſwade his Majeſty *They did the Buſineſs*. Nor was it *Raſhneſs*, or *Deſpair*, that Prick'd them on, but *Duty*, and *Honour*; for if they would *Then* have been *Villeins*, 'tis poſſible they might *Now* have paſsd for *Honeſt Men*.

When they could *Act* no longer, they ſerved the King by *Suffering*, and their *Blouds* fill'd up the meaſure of their Enemies wickedneſſe, by *Dying*, Ripening that Vengeance, which *Living* they could not execute. Theſe are *Truths*, and the whole Nation can bear witneſſe of them.

What can thoſe People mean then, but Miſchef to the King, whoſe buſineſſe 'tis further to ruine thoſe, that are already undone for Serving him? *God grant his Majeſty may not miſtake his Friends*. However,

II. *God*

II. *God forbid that we should mistake his Majesty.*

IN this particular, our Duty is *short*, and *Open*. Were all the Ills we suffer, (joyned with as many more as we have hitherto endured) imposed upon us by the direct *Will*, and *Order* of the King. —— If he should say, *Hang* half my Friends for their *Fidelity*, and *Sterve* the *rest*, for *Gaping* when they are *Hungry*; ——— We ought to take all This, but as a sad Occasion of greater Honour; a sharper Tryal of our Faith: or at the worst, as an unkind requital of our *Love*, but no discharge of *Duty*.

The *Authority* of Princes is *Divine*; and their *Commission* makes their *Persons sacred*. If *They* transgresse, 'tis against *God*, (whose Officers and Deputies they are) not against *Us*. If *Wee* transgresse, 'tis both against *God* and *Them*; ——— *a double Disobedience*.

This is not yet to say, that we are bound to thrust our Necks into the Nooze, and offer up our selves as willing Sacrifices, to appease the Spirit of Rage and Cruelty. No, we may fairly shun the *Mischief*, (unless a greater come in Competition) but not oppose the *Power*. That Subject is guilty of his Masters Bloud, that sees the Person of his *Prince* in danger, and does not interpose to save him; though he be sure

ſure to Dye, *himſelf*, even by the hand of him whom he Preſerves.

Nor is it enough for Subjects, to keep a Guard upon their *Actions*, unleſſe they ſet a Watch likewiſe before *the Doors of their Lipps*; their *Tongues*, muſt be Tyed, as well as their *Hands*; Nay, and the very Boylings of their *Thoughts* muſt be ſuppreſſed.

We that are thus inſtructed in the Grounds, and Terms of Duty, even toward the *worſt* of Kings, cannot miſtake our ſelves ſure toward the *Contrary*; and become doubly Guilty; *Firſt*, by imputing our Misfortunes to a wrong Cauſe; and *then*, by an undutifull and ſimple menage of them.

There is a *Gulfe* betwixt his *Majeſty* and *Us*: and, as yet, *Darkneſſe is upon the face of the Deep*; *One* does not clearly underſtand the *Other*.

Miſunderſtandings fomented betwixt the King and his Party.

His Majeſty is told indeed of a *Looſe*, *Beggerly*, *Prophane*, *Tippling* ſort of people, that call themſelves *Cavaliers*: againſt whom, under that appearance, came forth his Majeſties *Proclamation*; by *Some*, intended as a Stabb to the *Royal Party*, but in the *King himſelf*, an Act of *Piety*, and *Prudence*. Some that in probability occaſioned *That*, ſhould have done well to have got one Clauſe inſerted, *againſt Thoſe that deny the Kings Authority to be above that of the Two* Houſes.

On

On the Other ſide; *We* are no leſſe perplexed about our *Soveraign*; all Means are uſed to *Create*, *Quicken*, and *Foment Miſunderſtandings*.

The *Laſt* was *Our* King, the Godly Party tells us, but *This* is *Theirs*, and the *Presbyterian* muſt be now the *White Boy*, which looks as if 'twere ſo indeed, if we compare *Conditions*, and ſearch no further then the *Outſide* of the Difference. He that ſees *Cromwells*, *Bradſhaws*, *St. Johns* his Creatures, nay and the meaneſt of them, laden with *Offices*, and *Honors*, may give himſelfa ſecond Thought to underſtand the meaning of it: eſpecially conſidering how many thouſands of Loyal Subjects are ready to Periſh, for want of that, which in great ſuperfluity is ſcattered among ſcarce ſo many ſingle perſons of the other ſide.

Theſe Incongruities may trouble us, but to impute them to the King, were to commit a ſin againſt *Duty* and *Reaſon*. So far is his Majeſty from *Allowing* or *Directing* them, they are kept as much as poſſibly from his bare *Knowledge*: The Plot is laid againſt *Him*, and as they did before, they do but now remove his *Friends*, to make way to his *Perſon*. The Reaſon why we are not Relieved, is *This*, we put our Buſineſſe into wrong hands, and apply to the *Cauſes* of our miſchief for the *Remedy* of it.

If we look cloſe to the matter, we ſhall perceive that many of the Kings Favours were

were *Extorted*; *Some Surreptitiously* obtained; *Others*, *Abus'd* and *Misapplyed* by second hands, that were entrusted to dispose of them better. But Finally, Those which the King himself bestowed, were given by the unquestionable Prerogative of his own Freedom, the *Grounds* whereof, in *Part* we *know*, and in the *Whole* we *Reverence*.

There are another sort also of *cold Comforters*, that tell us, *'tis not Time yet*. This, to a company of Wretches that can *stay* no longer then they can *Fast*, yields little consolation.

Are we such *Owles*, as not to see the Sun at Noon? 'Tis time *Enough* for some that tell us these fine things, (even before the *Kings Revenue* is setled) to beg their *Fourty*, *Fifty*, nay their *Hundred Thousand Pound* a man, and when the Nation shall be drawn so low, that every *Tax* runs *Blood*; 'tis then *Prognosticated*, that something shall be done for *Us*: That is, the Honour shall be ours, to finish the undoing of the Nation, and furnish Argument for another War.

This consequence looks not much wide, but to prevent the worst, *rather let us Resolve to suffer any thing for his Majesty, then cause him to suffer in the Least for us.*

Having hitherto discours'd *the high Necessity of a right understanding betwixt King and People*: Our next concern is,

III. *Not*

III. *Not to miſtake our Enemies.*

To prevent miſtakes; by Our *Enemies, we intend only the* Kings.

IT was a Jolly ſaying betwixt Jeſt and Earneſt, of a *Presbyterian* to a *Cavalier*, *You told us* Wee *were Rebells once, but we'll make* You *ſo now, before we have done with you*, and That's one part of their Deſign. If they can neither *Sink*, nor *Scatter* us, then to *Tranſport* us into undutifull diſtempers, by (that which makes the *Wiſe man, Mad*) *Oppreſſion*. Rather then faile, they ſhall Vote *Loyalty*, *Rebellion*. and charge, among the reſt, the Author of this plain and honeſt Pamphlet, with *Treaſon*. But other Treaſon then Adherence to the *King*, the *Law*, *Conſcience*, *Honour*, and *Reaſon*, they ſhall never bring us to. They do wiſely therefore to give the main *Attaque*, where we are *Weakeſt*, and to attempt firſt upon our *Neceſſities*, for they know our *Honeſty* will hold out longer then our *Fortunes*.

By this Courſe, they purpoſe to leſſen both our *Credit*, and *Number*, for *Poverty* is a fair ſtep toward *Contempt*, and they think *want* will drive men any whither to ſeek their *Bread*. They are not Ignorant of the Likelihood of (what they more then Covet) a *Forrein War*, from whence (how fatall ſoever it prove to the Publique) they may

may pretend to reap these two Advantages. *First*, they may pack their Gang with more Security at *home*, when the Peoples eyes are all *abroad*: *Secondly*, they forecast to have the Quarrell Fought by the Hands of *Cavaliers*, which is no other then to commit that Businesse to be dispatch'd by *Strangers*, which they cannot so conveniently do *Themselves*. That it will come to this, may rationally appear from the Constitution of those Missions already designed.

When by the Fate of *War*, or that of Extreme *Need*, *Some* are *Destroy'd*, the *Rest Dispersed*, of the *Kings Party*, and the designing *Faction* yet *entire*; who is not Prophet enough to fore-see the event?

This, *This* is the *Reward*, his Majesties *New Friends* have prepared for his *Old ones*. But *Fore-warn'd*, *Fore-arm'd*.

Let not a drowsie, mopish Charity betray us into another Opinion: Are they *Converted?* where's the *Peccavi*, and the *Thirty pieces of Silver*: the *Confession*, and the *Restitution?* where's the Inseparable Companion of *Repentance*; *a Godly Sorrow*; a *Detestation*, not only of the *Sin* it self, but even of all their *Complicates*, in so egregious a Wickedness? Their *Knots* and their *Dependencies* are still the same they were: They are too *Jovial* to be *Penitent*. In sum, if they *are* Penitent, where are the *Signs*, or *Fruits* of their Conversion? If *not*, they are *Dangerous*. What doe we see more

now

now than we did in 1641? Or in effect was not the *Gospel-Prologue* to the Death of the Late King, the very Ayre of what we hear at present?

But that we may not be thought to babble, *let the whole Puritan Conclave lay their Heads together, and bring their Party off; or if they do not, let them acknowledge that for once a Cavalier* was in the *right*,

> *If the People of whom we treat, be* not *Penitent, the King cannot be safe in their hands: If they* bee *Penitent, then are we to seek for a Religion: If they were* never *in the* wrong, *then they'll use This King as they did his Father.*

TO passe over those properties of *Repentance*, whereof *God*, and their own *Souls* are the onely Judges, namely, *Contrition* and *Conversion to God*. Wee'll look a little what the Church sayes concerning the *Other* two, to wit; *Confession* and *Satisfaction*.

Confession.

Lib 4. de Consc. cap. 15.

Amesius sayes, that a *Publique Confession* of *Publique Sinnes* is necessary, to avoyd the Contagion of a Scandalous Example.

Preston in his Sermon upon *Judas Repentance* reckons *Confession* a part of *Repentance*; and so does *Calvin* in his *Harmony* upon the *Evangelists*. But *Musculus* upon *Matt.* 27.

3 most

3. most expresly. *Ad veram Resipiscentiam pertinet peccati Confessio, non ea tantum quæ deo fit, sed & quæ hominibus, quorum id interest, &c.*———

Confession, (sayes he) *is requisite to true Repentance, not only That to God, but to Men also*; (*such as are concerned in it*) *that is, to Those against whom the offence was committed, and to such as to whom occasion was thereby given of offending.* Judas *his Sinne was against Christ*; *but in Betraying the Innocent Bloud, he ministred occasion to the Priests and Elders of Sinning*, **by giving them the means of Taking and Condemning him, for a summe of mony**: ——— *so he confessed as well* before *the Priests and Elders, as* to *God.*

PECCAVI (sayth *Judas*) *in Betraying Innocent bloud. He does not say,* (PECCASTIS) YE *have sinned in* CONDEMNING *Innocent bloud*; *but he complains that* HE HIMSELF *had sinned in* DELIVERING *it up.* Peccavi, non Peccastis.

Now concerning *SATISFACTION.* Restitution.

Non Remittetur Peccatum nisi Restituatur ablatum, sayes St. *Augustine.* No *Restitution*, no *Remission.*

Non-Restitution is Damnation; *and Restitution is the way to Salvation*, (sayes *Stock* of Repentance, p. 102.) and again, *If it be a Sin to Take, it is a Sin to Keep.* (Ibid. p. 92.)

Non est vera Pœnitentia, ubi non Redditur quod malè fuerat ablatum, (saies *Marlorat* upon Matth.)

Perkins, Dike, Calvin, all the world agree upon the Necessity of *Restitution.* In fine, *Non-Restitution* is *Theft.*

If it be objected; well, but such and such are *Poorer* than they were, others have *gotten Nothing*, and the rest are *Pardoned.*

The Casuists tell us, that whosoever *Commands, Directs, Favours,* or *Abets any unjust Action, the consequence whereof is Dammage to another:* ——— That Person is bound to *Restitution.* But we might answer, that much was spent of what they took from the *Cavaliers,* to bear up against the *Independents.*

Indemnity no Plea at the Day of Judgement.

As to the *Act of Indempnity: That* saves them from the *Law,* but *in Foro Conscientiæ* 'tis no acquital: It discharges the *Penalty,* but not the *Crime,* only an effectual *Repentance* can do that, which cannot be admitted without *Restitution.* 'Tis not an *Act of State,* that can dissolve a *Tye of Conscience:* that were to argue, as if a *Parliament* could forgive *Sins.*

At the last day, when Inquisition shall be made for *Bloud, Theft, Oppression, &c.* ——— We dare appeal to the Sworn Patrons of the Cause, *Smectymnuus* themselves: what will an *Act of Indemnity* avail, in Plea before the Great Tribunal?

So

So many *Parents* made *Childleſſe* by *Thy Sword*; ſo many *Children Fatherleſſe*; the Bloud of ſo many thouſand *Loyal Subjects* ſpilt like water, *Common*, and *Noble*, and at laſt the *KINGS*: and all this in a Cauſe where every *Thought*, *Word*, *Action* of *Agreement* was a *Murther*, *Why ſhouldeſt not thou be Damn'd?*

Lord (ſayes he) MURTHERS *are Pardoned by the Act of* INDEMPNITY.

So many *Plunders*, *Robberies*, *Sequeſtrations*, *Decimations*, *Confiscations*: —— to the undoing of many thouſand rich Families, and twenty times as many of the poor ſort, that depended upon them. —— —— What *Sorrow*, *Acknowledgement*, *Reparation*, for all theſe Injuries? what token of *Repentance*? why therefore ſhouldeſt not thou be Damn'd?

Hee pleads the *Indempnity* too.

So many *Grave Divines* poyſon'd in *Winchester-houſe*: ſo many honeſt men of all ſorts and qualities, deſtroyed by all varieties of miſery: *Smother'd*, *Famiſh'd*, ſold for *Slaves* becauſe they would not fight a-

gainſt their *Prince*, nor *ſwear* againſt their *Conſciences*. VVhy ſhould not ye that did all this, be Damn'd? *The Act of Indempnity ſtill.*

Go to your *Rabby Buſy's* now, that when ye did all This, call'd you a *Holy Covenanting People*: bid them look over their whole ſtock of *Shifts* and *Popular Diſtinctions*, and ſhew ye the leaſt ſhadow of a Comfort. VVhich if they do, they muſt overthrow this Aſſertion.

No *Salvation* without *Reſtitution.*

Without REPENTANCE, *there can be no* SALVATION; *and without* RESTITUTION, *no* REPENTANCE.

If it be ſo, *This* were a Theme much fitter for a *Pulpit-Zeal*, than *Lawn-Sleeves*, or the *Croſſe* in *Baptiſm*: but in this point our *Goſpel-Miniſters* are as mute as Fiſhes, which manifeſtly ſhews the Core of the *Faction*. How can theſe people ſleep with all this weight upon their Conſciences, unleſſe by virtue of One of theſe *Two Supports*? The *Former*, a *Reprobated, and unfeeling hardneſſe*: *the Other*, *a good opinion of their firſt Engagement*. The *One* way, they are our Enemies upon a Principle of *Judgement*: and the *Other* way, upon a Score of *boundleſs, faithleſs Wickedneſs.*

The

The uſe we are to make of All, is onely to look to our Selves, and to commit nothing to *Hazzard*, that may be ſecured by *Prudence*. Which cautionary *Prudence*, muſt not yet carry us beyond the line of *Duty*: For tho' as *Chriſtians*, *they* are not *abſolved* by the Act of Indempnity; yet as *Subjects*, *We* are *Obliged* by it, nor ſhall we ſtart an Inch from the Literal ſtrictneſſe of it. *Preventional Prudence no breach of the Act of Oblivion.*

It is an Act of *Free*, and *General Pardon*, *Indempnity*, and *Oblivion*, granted upon ſuch *Reaſons*, and *Conditions*, with ſuch *Proviſoes* and *Limitations* as are therein expreſſed; extending from *January* 1. 1637. to *June* 24. 1660.

As it is a *Pardon*, we complain not; Nor do we pretend any *Legal Right* to what we have *Loſt*, in queſtioning their *Conſcientious Right* to what they have *Taken*. If *They will* do what they ought *not* to do; — (*Keep it*) *We* ſhall however *do* what we *ought* to do; — (Sit down with *Submiſſion* and *Patience*) ſo that the *Indempnity* is ſafe too.

Nor do we at all entrench upon it as an Act of *Oblivion*: which forbids the MALITIOUS *Revival* of paſt differences; and directs to *the burying of all Seeds of Future Diſcords, and Remembrance of the Former, &c.* ——

If the ſame things are now done over a-

gain by the ſame Party, where lyes the MALICE of ſaying, Have a care of the ſame hand again? This is a hint of *Caution*, not of *Animoſity*: a means to *Prevent* Miſchief, not to *Cauſe* it.

Nor do we charge *Particulars*: for beyond doubt, there are True *Converts*; and divers, that even in the Counſells of the King's *Enemies*, did his Majeſty *ſervice*. We profeſſe further, that we have no Unkindneſſe for ſuch as have not ſhewd themſelves againſt us, ſince they received their *Pardon*: but touching the *Reſt*, we are at Liberty to ſpeak our Thoughts.

Let us not be too Credulous then, and gape after empty Hopes that will deceive us. We never *Loſt* any thing by *ſuſpecting* them, we never *Gained* by *truſting* them.

In ſhort, *He that will do his* Prince *and* Country *a good Office, let him but get a Liſt of the* Inſtruments *and* Officers *they have put upon us*, (whereof the King knows nothing) *and preſent it to his Majeſty*. There will need no other proof of their *Combination*.

Onely one word now,

IIII. *That*

IIII. *That we divide not among our ſelves.*

UNder this notion, (OUR SELVES) we underſtand, all perſons that are *well-affected* to the *Eſtabliſhed Government*: which muſt expect to be dealt with by the *Factious Reſt*, variouſly, according to the Reaſon of the *Deſign*, and the Humour of the *Party* to be wrought upon. It will require not only *Conſtancy*, but *Skill*, ſo to demean our ſelves, as to ſcape *Over-ſights*, and yet not daſh upon *Diſtemper*: for we are to encounter, both artificial *Flatteries*, and ſharp *Provocations*; and ſo in danger to miſcarry, either upon *Facility* or *Paſſion*.

Some are *ſhort-ſighted*; and Thoſe they ſtartle into *Fears* and *Jealouſies*, concerning *Religion*, *Privileges*, *the Fundamental Laws*, *&c.* Matters which being *little Underſtood*, and *much Eſteemed*, are of great effect with the Common people. Not to be over-ſtrict; Some they *Seduce*, Others they *Corrupt*; and betwixt ſuch as want either *Brains*, or *Honeſty*, they make up their *Party*.

Machiavell, and *Experience* are two great Maſters; and they have learn'd from Both, that *to Deſtroy a Prince, the ſureſt way is to begin with the Generality of the People*, whom if they can but once poſſeſſe with an Opinion, that the King deſigns upon the Free-

dom of their *Estates*, and *Consciences*, the work's half done. To which end, they themselves *Contrive*, *Necessitate*, nay and *Impose*, (though privily) those very Grievances, whereof they likewise prove the first *Complainers*: charging upon his Majesty, what was done onely by their own Procurement, and for Their Benefit. They handle the *Rabble* as they do *Elephants*, they digg the Pit *Themselves*, and when they have entrapped them, Another must be employed to strike, and to enrage the Beast; They forsooth out of Zeale, and Pity to the poor Creature, Interpose; take the Elephants part, and by appearing to *remove* the Injuryes they *Caused*, *Winne*, and *Reclayme* the *Beast*. But in the end, the Elephant serves *Them*, not They the *Elephant*.

Let us a little observe, how they have already strew'd the way to their Design.

With Reverence to the *Authority* of the Act of *Indempnity*, and with submission to the *Force*, and *Reason* of it: wee'll begin *There*, and understand it as a mixture of *Mercy*, and *Expedience*, granted on their behalfe whose *Lives*, and *Fortunes* were forfeited to the *Law*.

This Act makes them Masters, in effect, of the Booty of Three Nations: (bating *Crown*, and *Church-lands*) and all they have gotten by a Griping *Rebellion*, and *Usurpation*

tion of allmoſt twenty years Continuance, they may now call their Own; thoſe People that Conteſted to preſerve the Law, being, by theſe *Penitents*, abandoned to the Comfort of an *irreparable*, but an *Honourable ruine*.

To what they had *gotten* before, let us adde the *Debt* they left in *Arriere* both at Sea, and Land; together with what they have begg'd ſince, in *Money*, *Land*, and *Office*. Truly all this put together, one would think might ſatisfie a Reaſonable ſort of People.

Now to look a little the *other* way. The *King* cannot but have contracted great Debts, his *Active* Friends are *Begger'd*: and Thoſe whoſe *Inclinations* were but *ſuſpected Loyal*, have ſmarted ſufficiently for it. Come to the *Generality*; ye ſhall not find quick Money enough to keep *Commerce* alive, all wanting and complaining. Let us now Rationally conſider,

Whether does this Condition of the Publique tend; and whence does it proceed?

The *Kings Debts* muſt be *Payd*, his *Revenue ſetled*, his *Guards maintained*; and beyond all This, (in common view) a *Forein war* inevitable. (The Relief of his Majeſties Friends, is a thing but by *the By*; that goes for nothing.) All this is neceſſary to be done; but *Where*, *How*, *Whence*, (without a *Mine*) who can imagine? A General

neral Impoſition will hardly furniſh it, the Treaſure of the *Nation* being drawn into ſo *few hands*, and *They* too have the wit to keep it cloſe, for divers reaſons; as well to conceal their prodigious, and moſt unconſcionable *Gettings*, as to *ſecure* their *After-game*; which they are provident enough to expect.

To rayſe theſe *Neceſſary* and *Large Sums*, if common, and formal waies will not ſuffice, Others leſſe acceptable muſt be thought upon. So that upon the whole, either his *Majeſty* cannot be *ſupplyed*, even in thoſe Exigencies which moſt concern the *Honor*, and the *Safety* of the *Nation*: or elſe the *Generality* muſt ſuffer exceedingly by the Preſſure; to which ſome further trouble may poſſibly ariſe even from the manner of Impoſing it.

VVhen *Diſcontents* come to this *Ripeneſs*, then is the time for the *Old Patriots* to put in again, *and mourn over the Oppreſſed.* They ſhall then ſhew the People what is againſt *Magna Charta*, and the *Petition of Right*, *the Laws of the Land*, *and the Liberty of the Subject.* Then ſhall they *with all Dutifull Reverence humbly declare to his Sacred Majeſty that it is their Antient and Undoubted* RIGHT, *&c.*——

In ſhort, *Great Payments* will certainly cauſe *Great Diſquiets*; and there are thoſe will take advantage of them.

This is the Clear and natural tendency of

of Affairs; and it behoves us to provide and Arm our ſelves againſt the Malice of it; which may be done by a ſober Enquiry into the *Grounds*, and *Cauſes*; —— by *whoſe* Contrivance and Deſign, the Publique lyes reduced to this *Extreme Neceſsity*.

The *War* occaſioned our *Deſtruction*; but who occaſioned the *War*? wee'll only anſwer for our ſelves; that the *Cavaliers Cauſe* was as good as the *Kings Title* to the Crown. Briefly, Thoſe that have robb'd the Publique to *Enrich* themſelves, are the Cauſe why the Publique is not able to *Support* it ſelf: *Forfeited Eſtates* would have ſet All clear, without taking in either the *Army-Officers*, or the *Converted Cavaliers* into the Reckoning. Nay more, they might have been left yet better than they began, for they have been no ill Husbands of their Pillage. But ſo was the State of the Nation repreſented to his Majeſty, and ſuch was his Royal Goodneſs, that he thought fit to remit all; and 'tis our Duty not to murmur at it: only let us not forget, when it comes to the Queſtion, by what hand we periſh.

The true reaſon of the Publique Neceſſities.

To fit our ſelves at all points for the worſt of Hazzards, we have no more to doe, than to ſtand firme, and watch Their Motions; for their Deſignes are frivolous, if we our ſelves do not aſſiſt them, either by *Crediting* againſt our *Reaſon*, or by *Joyning* with them againſt our *Duty*.

Theſe

These are our *Open* and *Known* Adversaries, (if we can *see* or *know* any thing) but there's another sort, which only time must unmasque, and against whom, this (for the present) shall suffice.

Vænalis hominum vita est; & licitatores capitum nostrorum publicè regnant.
(Euphormio.)

The

The Postscript.

IT *is a Common weakness for people in distress to imploy that time in* Wonder *and* Complaint, *which should be spent in* Counsel, *and the search of* Remedy. *'Tis a strange thing we cry, to see such or such a* Person, *This or That* Action, *so* Placed, *or Thus* Ordered. *Why do we not rather say;* This *is the* Reason, *and* That *will be end of it? and trace the* Causes, *to their most obvious, and design'd* Effects? *Than which, nothing could be more easie, were we not so totally amused with the* Present, *as neither to look* Forward, *nor* Behind *us.*

It is (*for the purpose*) *the General scope of some People now in our Eye to gain upon the* Populacy: *or if they put the* King *upon the disobliging Part, it comes to the same Issue; for what* Hee Loses, They Gett. *According to This method of advantage they manage their Undertakings. Such Offices as are either* Popular, *or* Profitable, *they find Convenient for Themselves;* (*if to be gott for Love, or Mony*) *but matters of* unacceptable *Relish,*

of

of Losse, *or* Hazzard, *they commit rather to the* Cavaliers, *of whom they take This special Care, that they may* appear *to do all possible* Mischief *to the* Publique, *and be* sure *to do* Themselves *no* good.

What have we more to do in such a Case as This, than to lay open to the People what use all Factions make of Popular Favour? and to assure them of this Truth, That the King, *and the* Commonalty *are the mutual support each of Other, and that when ever they dis-unite,* Both *are in apparent danger to be lost?*

Not to run through all their sleights, Distrust *is our best* Guard *against a* Doubtfull Friend, *or a* suspected Enemy: *but still such a Distrust as may neither Choak* Charity, *nor* Businesse; *for That's the strict direction of the Act of Oblivion, from which we must not start, a Title.*

I come now to a point that more Imports us, than all the Rest, and leads us to the very proof *of what we Fear: to the Discovery of the* Mine, *the* Trayn *it self, and of the* hands *that labour in it.*

It cannot be that this mysterious Shuffle, of all the Blancks into One *hand, and the* Prizes *into the* Other, *should come by* Chance; *but beyond Controversie, the Faction is assisted by some that are in general Reputation with the Kings Friends; which wee'll divide into Two sorts.* First, *such as have Actually* Betray'd *his Majesties* Counsells *and* Designs. Secondly,

condly, *Such as have received* Monyes, *possibly, for the Kings Relief, and never accompted for them.* (*Together with such Others, as have contracted Interests of their own, that Cross the* Publique : *of whom I shall say no more, for Reasons best known to my self.*)

These are the men to do our business, for beside that they are easily Retrived, dangerous *to be let alone; and left naked to the* Law ; *so are they of all others the most proper Instruments for* Discovery. *They are* Dangerous *in This, They live in perpetual fear to be detected; and it is become their* Interest *to destroy that Government, under which they can never reckon themselves Secure.*

Multos Fortuna liberat *Pœnâ, Metu* neminem. *Seneca.*

FINIS.